



# AFRICA YOUTH HUMAN RIGHTS Network

E-Newsletter of the Africa Youth Human Rights Network



Issue 2/December 2010

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**Africa Youth Human Rights Network  
e-Newsletter**

**Issue 2/December 2010**

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Cover photo: Playing hide and seek in a Himba village.  
icelandit/www.sxc.hu



Africa Youth Human Rights Network

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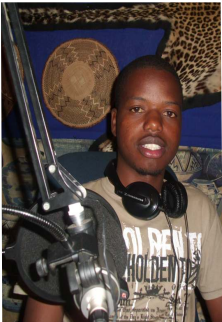
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# Word from the Ed



Munyaradzi Alfonce Gova  
Editor

## THESE ARE OUR RIGHTS!

It is yet another issue of our e-newsletter and I wish that you will recognize a positive growth. In my opinion we have grown and touched a number of people judging from the response we have received with regard to our previous issue but in my native tongue or maybe ORIGINAL tongue because 'native' can be a very derogative term, we have a saying that can be best translated 'a drummer can not play the drum and ululate for him self' or sorry, I have to be gender sensitive so will say 'for them self', so please allow me not to say much.

In this issue we welcome aboard a very prominent young writer and student at Witwatersrand University in South Africa Novuyo Rosa Tshuma or 'Vuyo' as I like to call her. She is the first contributor to get a permanent space in our e-newsletter so brace yourself for a surplus of literary expertise. She paints a picture of the ordinary Zimbabwean living in neighboring South Africa in her article *All That Glitters*. We also explore the possibility of a right to DEATH with Nkosi Dube and I hope it will trigger an in depth discussion when you read through it with friends. Haiti - fair or foul, a non believer talks about Haiti and the earthquake, this is a reproduced article that made headlines around the world after the first quake in Haiti. Least you forget that you can send us your comments about any of our articles.

I encourage all the young people in the African continent and beyond to come forth with their stories because its our time now and we can also make the newsletter bigger and better. Until next time have a pleasant read.

Cheers

Munyah!

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# They said it

‘African countries need to change and change occurs through ideas. Literature is an essential repository of ideas. literature can lead to change, not by espousing crude propaganda but by creating a collective sense of who a people are.’

Award winning Nigerian author, **Chimamanda Ngozi Adichie** (Novels - *Purple Hibiscus*, *Half Of A Yellow Moon*, *The Thing Around Your Neck*)

‘Remember, if you buy local, you provide jobs and that means your cars and homes wont be broken into.’

South African fashion entrepreneur, **Themba Mngomezulu** .

‘I did not say that police should arrest the gays. I just told the youth that they will be committing a crime by marrying persons of the same sex.’

Kenyan Prime Minister **Raila Odinga** under fire over comments he made at a rally to the effect that gay couples should be arrested.

Since 1983, a combination of civil war and famine has taken the lives of nearly 2 million people in Sudan.

**Sudan** country profile on page 6

‘The experience of being a foreigner in this beautiful country is a fascinating, albeit a sobering one.’

**Novuyo Rosa Tshuma** on life being a foreign student in South Africa **page 10**

‘I'm not a spiritual man, but if you are down with the Lord, can you please ask God to stop peeing on Haiti?’

**Elie Mystal** on the first earth quake that hit Haiti earlier this year on **page 14**

‘In any language, the three hardest words to say are - I am sorry’

Retired Archbishop Emeritus and Nobel Peace Prize winner **Desmond Tutu**



# Sudan

By this time next year, the world could be having a new country



**Sudan**, is in north-eastern Africa. It is the largest country in Africa and the Arab world and tenth largest in the world by area. It is bordered by Egypt to the north, the Red Sea to the northeast, Eritrea and Ethiopia to the east, Kenya and Uganda to the southeast, the Democratic Republic of the Congo and the Central African Republic to the southwest, Chad to the west and Libya to the northwest. The world's longest river, the Nile, divides the country between east and west sides.

Sudan suffered 17 years of civil war since independence followed by ethnic, religious and economic conflicts between the Northern Sudanese (with Arab and Nubian roots), and the Christian and animist Nilotes of Southern Sudan.

This led to a second civil war in 1983, and due to continuing political and military struggles, Sudan was seized in a bloodless coup d'état by current president, then colonel Omar al-Bashir in 1989.

Sudan then achieved great economic growth by implementing macroeconomic reforms and finally ended the civil war by adopting a new constitution in 2005 with rebel groups in the south, granting them limited autonomy to be followed by a referendum about independence in 2011.

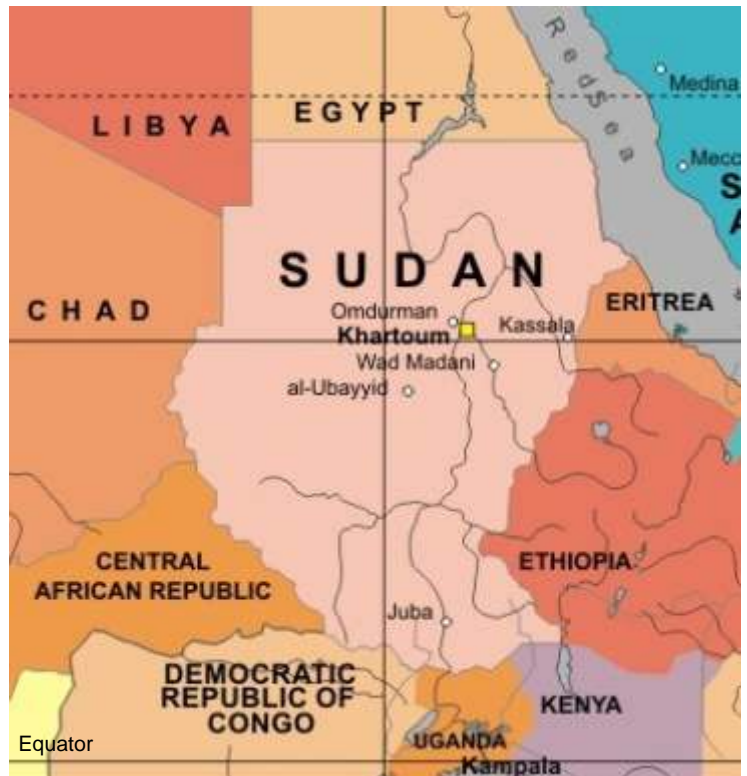
In 1955, the year before independence, a civil war began between Northern and Southern Sudan. The southerners, anticipating independence, feared the new nation would be dominated by the north. Historically, the north of Sudan had closer ties with Egypt and was predominantly Arab and Muslim while the south was predominantly a mixture of Christianity and Animism. These divisions had been further emphasized by the British policy of ruling the north and south under separate administrations. From 1924, it was illegal for people living north to go further south and for people south to go further north. The law was enacted to prevent the spread of malaria and other tropical diseases that had ravaged British troops, as well as to facilitate spreading Christianity among the predominantly Animist population while stopping the

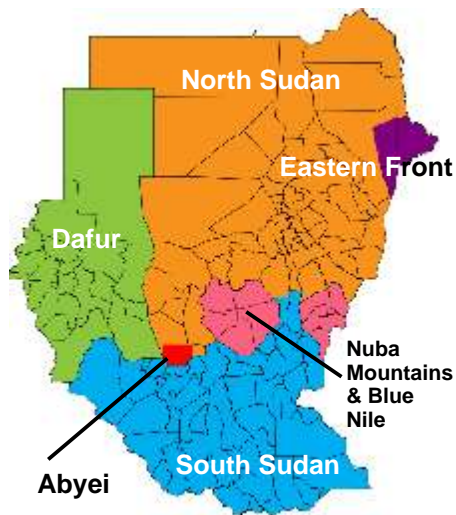
Arabic and Islamic influence from advancing south. The result was increased isolation between the already distinct north and south and arguably laid the seeds of conflict in the years to come. Since 1983, a combination of civil war and famine has taken the lives of nearly 2 million people in Sudan.

## Foreign relations

Sudan has had a troubled relationship with many of its neighbours and much of the international community owing to what is viewed as its aggressively Islamic stance. For much of the 1990s, Uganda, Kenya and Ethiopia formed an ad-hoc alliance called the "Front Line States" with support from the United States to check the influence of the National Islamic Front government. The Sudanese Government supported anti-Uganda rebel groups such as the Lord's Resistance Army. The United States has listed Sudan as a state sponsor of terrorism since 1993. US firms have been barred from doing business in Sudan since 1997.

On 23 December 2005, Chad, Sudan's neighbour to the west, declared war on Sudan and accused the country of being its 'common enemy' and accused Sudanese militias of making daily incursions into Chad, stealing cattle, killing people and burning villages on the Chadian





Many conflicts: The color shaded areas represent different regions in Sudan each with its own disputes.

border. Sudan cut diplomatic relations with Chad, claiming that it was helping rebels in Darfur to attack the Sudanese capital Khartoum. On 27 December 2005, Sudan became one of the few states to recognize Moroccan sovereignty over Western Sahara\*.

Violence continues in the region and on 15 December 2006, prosecutors at the International Criminal Court (ICC) stated they would be proceeding with cases of human rights violations against members of the Sudan government and current president Omar Al Bashir is the first sitting head of state to have a warrant of arrest issued against him by the ICC.

### Legal system

The legal system in Sudan is based on English common law and Islamic sharia. Islamic law was implemented in all of the north as of 20 January 1991, by the now-defunct Revolutionary Command Council; this applies to all residents of the northern states regardless of their religion. The 2005 Naivasha Agreement, ending the civil war between North and South Sudan, established some protections for non-Muslims in Khartoum. International Court of Justice jurisdiction is accepted, though with reservations. Under the terms of the Naivasha Agreement, Islamic law does not apply in the south; the legal system there is still developing.

### Ethnic groups

Sudan has 597 tribes that speak over

400 different languages and dialects split into two major Ethnic groups: Arabs of the largely Muslim Northern Sudan versus the largely Christian and animist Nilote Southern Sudan of the south. These two groups consist of hundreds of smaller ethnic and tribal divisions, and in the latter case, language groups.

### Darfur

Just as the long north-south civil war was reaching a resolution, some clashes occurred in the western region of Darfur in the early 1970s between the pastoral tribes. The rebels accused the central government of neglecting the Darfur region economically, although there is uncertainty regarding the objectives of the rebels and whether they merely seek an improved position for Darfur within Sudan or outright secession. Both the government and the rebels have been accused of atrocities in this war, although most of the blame has fallen on Arab militias known as the Janjaweed. According to declarations by the United States Government, these militias have been engaging in genocide; the fighting has displaced hundreds of thousands of people, many of them seeking refuge in neighbouring Chad. The government

claimed victory over the rebels after capturing a town on the border with Chad in early 1994. However, the fighting resumed in 2003.

There have been reports that the Janjaweed has been launching raids, bombings, and attacks on villages, killing civilians based on ethnicity, raping women, stealing land, goods, and herds of livestock. So far, over 2.5 million civilians have been displaced and the death toll is variously estimated from 200,000 to 400,000 killed. The people in Darfur are predominantly Black Africans of Muslim belief. While the Janjaweed militia is made up of Arabised Black Africans (Black Arabs); the majority of Arab groups in Darfur remain uninvolved in the conflict. Darfurians - Arab and non-Arab alike - profoundly distrust a government in Khartoum that has brought them nothing but trouble.

The International Criminal Court's chief prosecutor on Darfur, Luis Moreno Ocampo, announced on 14 July 2008, ten criminal charges against President Bashir, accusing him of sponsoring war crimes and crimes against humanity. The ICC's prosecutors have claimed that al-Bashir "masterminded and implemented a plan to destroy in substantial part" three tribal groups in Darfur because of their ethnicity.

*\*See our previous issue on the profile Western Sahara.*

Source - Wikipedia

## Fast Facts - the many conflicts in Sudan

- The oil rich region of Abyei is to hold a referendum in 2011 on whether to join South Sudan or not
- Southern Sudan is an autonomous region intermediate between the states and the national government. Southern Sudan is scheduled to have a referendum on independence in 2011. As agreed in the peace agreement a new currency, the Sudan Pound was launched throughout the country on 10 January 2007, and will replace the Sudanese Dinar. But this agreement has come under dispute owing to poor communication. The Southern Sudanese government tried to launch a new currency, but stopped after the central Sudanese government declared that such a move constituted a breach of the peace agreement.
- Darfur, a region of three western states, is plagued by a violent conflict between the Sudanese government and a group of rebelling peoples of the region.
- There was also an insurgency in the east led by the Eastern Front. On 14 October 2006, both the Sudanese government and the Eastern Front signed a power-sharing agreement ending the insurgency.
- The referendum splitting or unifying Sudan is set for January, 9, 2011.

# Views & Opinion

## All that glitters

**Novuyo Rosa Tshuma** tells of life as a Zimbabwean living in South Africa.



**Foreigners hub: The lure of the 'City of Gold', Johannesburg, South Africa.** Photo: Lars Haefner/Wikipedia

The Constitution of the Republic of South Africa begins like this:

*We, the people of South Africa, Recognise the injustices of our past; Honour those who suffered for freedom and justice in our land; Respect those who have worked to build and develop our country; and Believe that South Africa belongs to those who live in it, united in our diversity. We therefore, through our freely elected representatives, adopt this Constitution as the supreme law of the Republic so as to – Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights...*

The experience of being a foreigner in this beautiful country is a fascinating, albeit a sobering one. I find South Africa to be a generally anti-foreigner country. On one hand, one can sympathise with this sentiment - particularly where blue collar jobs are concerned - it seems there are more people than jobs and South Africans find that they are grappling for jobs with foreigners, many of whom are

It is easy to understand how this can be frustrating. This situation, where resources seem too few to sustain those in need of them, leads to resentment of foreigners and a stereotyping of the foreigner as a negative force.

On the other hand, the repulsion associated with the term 'foreigner' in South Africa is a dangerous and ultimately detrimental sentiment; the tragic xenophobic attacks only two years ago are evidence of this. Even well-meaning, legal foreigners who are doing an honest day's work become affected. It would be expected that the media would play the responsible role of steering this general misconception of the foreigner in a positive direction. Yet, if anything, the media does much to propagate the stark feeling of the 'us' and the 'other'.

Foreigners feature prominently in all sectors of South African society and its economy. Yet, nothing of this is portrayed in the media, whose influence would do much to bring the foreigner and the South African to a better understanding. The foreigner is virtually ignored, save for when he is being portrayed in the much

applauded light of the struggling, illegal immigrant who runs from the police and takes part in illegal activities. There is a strong campaign in the media which encourages the people of the country to be 'proudly South African' which, although a positive step, I think would do better to incorporate and acknowledge the strong foreigner presence in the country.

There was a competition recently which called on the public to 'write about a South African who is making a difference in the community'. Yet there are many foreigners living within South African communities whose contributions to these communities should not be undermined. Sentiments such as this within the media have convinced me that South Africa is a country which is deeply in denial about the impact of the foreigner within its borders. It readily acknowledges the foreigner as a problem, and does nothing to acknowledge the immense contribution from the foreigner to its economy and societal life.

Upon my arrival at the University of Witwatersrand, I was bombarded with amusing questions and statements



such as, 'So how did you afford to come here?' 'Do you have enough to eat?' 'We are told girls prostitute themselves for R5 (less than a dollar) in Zimbabwe' 'You people come here to take our jobs' and so forth. It seems very difficult for the South African to see the Zimbabwean foreigner in particular, in a positive light.

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**"You people come here and take our jobs"**

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Perhaps it is because there are so many Zimbabweans in South Africa. You only need to walk through the streets of Johannesburg and hear the Shona and the Ndebele lambasted in every corner - Zimbabweans have particularly monopolised the salons. The Ndebele of Zimbabwe face a particularly sad plight here; having distanced themselves from Zimbabwe, and clinging to past ties with South Africa, from whence the Ndebele King Mzilikazi fled with his tribe and settled in what is now known as Matabeleland in Zimbabwe, they are quick to attempt to blend in.

They quickly switch from their Ndebele language to its cousin language Zulu, rush to acquire fake IDs and lay false claim to South Africa. It is a sad plight to lay claim on a country that is not your own and that does not want you.

Section 9 of the South African Constitution prohibits discrimination and advocates for equality. This being the constitution it binds everyone and protects everyone, including the foreigner (section 8). Putting paper to practise is, of course, a challenging matter. The foreigner faces all sorts of discrimination on a daily basis, direct or implied, verbal or otherwise. In the end, even though one may be here legally, one is afraid for oneself simply because of one's foreigner status. Foreigners tend to rebut the animosity showed them by gelling into communities of their own, or otherwise by relinquishing their identities, acquiring fake IDs and losing themselves in the system.

One thing is certain; the foreigner has found something in this country that motivates him to stay in spite of the animosity. Perhaps it is the generally efficient service delivery, being in a country where electricity and water

are a basic requirement, where public political debate is tolerated, where the horizon is expansive and opportunities come by the bucketful.

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**"...they are quick to attempt to blend in... They rush to acquire fake IDs and lay false claim to South Africa"**

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There are many countries in Africa which are facing persecutions of sorts, and in comparison, South Africa is viewed as a utopia of sorts. During apartheid, many African countries (Zimbabwe included), took disadvantaged South Africans into their borders. Hence the expectation perhaps, that whilst these countries are going through their own dose of hardship, South Africa do the same.

*Novuyo Rosa Tshuma is a writer whose works have been published in several anthologies. She is a student of economics at the University of Witwatersrand. Her musings may be found at [www.novuyorosa.blogspot.com](http://www.novuyorosa.blogspot.com).*

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# Death - is it a right?

The right to terminate one's life is as fundamental as them all, writes  
**Nkosingobile Dube**



**Lethal injection or assisted suicide? The writer argues for the legalisation of euthanasia.** Photo: Armin Kübelbeck/Wikipedia

Every man has the right to risk his own life to preserve it. Has it ever been said that a man who throws himself out of a building to escape fire is guilty of suicide?

The fairness of life should be such that human rights should never be questioned, restricted or alienated from human beings. Therefore we all have a right to life. In line with that right to life we should have the right to die.

We live in a world where most if not all of human action is in one or another governed by law or morality. As such freedom and liberty are important factors for human beings in a society which accepts, recognises and respects human rights it is fundamental that these are never compromised in any way. My argument then is – as much as we have the right to life we should also have the right to die.

Firstly we have to understand what human rights are in order to

appreciate the thrust of this article.

The ability of every being to have legal capacity means that everyone is capable of having rights and duties which terminate at death.

I believe the right to die is as basic as the right to life. The premise of this assertion is the simple fact that no human being ever asks to be born and as such our very existence is not predetermined by ourselves but a planned outcome of our parent's actions. It is only proper that having acquired the gift of life we should allow ourselves.

The right to die should not be limited to any medical condition or state of mind one might be found in. There are many instances and circumstances in our existence in which we find death as being the best possible solution. As frightening as death seems, it is finality. No government, religion or law should control or curb free will.

In as much euthanasia, assisted

suicide, the death penalty, execution, homicide, abortion is sanctioned by law, so should the basic wish to die because it is a right.

Ultimately in a world filled with many examples of rights infringements the denial of this basic right to die serves us as an example that the law and our morality have denied this right. We have been influenced by ancient laws, religious and moral codes that to believe that suicide is wrong when it is much a human act like choosing to sleep.

We do not ask to be born. We are born. We acquire life and live it through human rights. We should be allowed the right to die out of our own free will without being questioned or in any way denied that right. Death is a human right too.

*Nkosingobile Dube is a third year law student with the University of South Africa.*

# Haiti: It's not fair

## Diaspora

We bring you an exclusive article by **Elie Mystal** which made international headlines earlier this year, a day after the first Haiti earthquake in January.



**Picking up the pieces:** The earthquake in January earlier this year left thousands dead. More disasters have beset the country all in one year. Photo: Marco Dormino/UNDP

This morning my father, who is Haitian, said: "They've been hit by hurricanes that completely missed the Dominican Republic, and now this. It's not fair." I noted the remark because in my life, I can't recall my father — ever — asking or expecting anything about this world to be "fair." Fair is simply not a concept my father acknowledges.

But today, it certainly feels like a beautiful country that has the good sense to keep all of its wars civil in nature is in some kind of cosmic doghouse. I mean, after all these people were displaced from their destroyed homes, you know what happened last night? It rained.

And it's going to freaking rain again tonight. I'm not a spiritual man, but if you are down with the Lord, can you please ask God to stop peeing on Haiti?

I can literally not think of a country that is less prepared to deal with disaster of this magnitude. Port-au-Prince, a city of well over 2 million people, didn't have a functional fire department *before* yesterday's earthquake. And they still have aftershocks registering over 5.0 on the Richter scale happening right now.

With the help of friends, family, and Twitter, let me try to put what is happening in Haiti right now in a perspective Americans will understand.

If you've ever been to the Dominican Republic — which shares

the island of Hispaniola with Haiti — you know nothing about Haiti. Haiti revolted from its French colonial masters in 1791, gaining independence in 1803. That's right; it's a black country that beat the bag out of Napoleon! My younger cousin who is much smarter than me contends full independence was achieved in 1804. He's so smart he managed to quickly change every internet source to make it look like he's right.

Politically, it's kind of been all downhill from there. While the Dominican Republic eventually adopted a basically stable form of government, Haiti ... did not. Some Haitians claim that the country's historic political instability is a result of the institutional memory of killing French people — while other minority populations in the Western Hemisphere waited for the colonial masters to politely go away — makes the people unruly. Please check in with any Haitian cab driver for a fuller rendering of this argument.

**"I am not a spiritual man, but if you are down with the Lord, can you ask him to stop peeing on Haiti?"**

And, there's the Pat Robertson argument: that Haitians deserve this because they made a deal with the devil to get out from under colonial rule. (No, I did not make that up. Yes, sometimes I want to believe there's a hell just so I know Pat Robertson has someplace to go when he dies.) Obviously, it's a pretty silly argument: I mean, come on, you don't need the devil's help to beat the French at war.

But most people understand that the problem is topographical. Look at a map of Hispaniola. The Dominican Republic has the central mountain range that splits the island, but otherwise, the Dominican side is pretty flat. The Haitian side looks like a crumpled up piece of paper: mountains, hills, crags, hey, Haiti is the only place in the Caribbean where you can get in some really good skiing when the conditions are right.

Ask the Mongols, Turks, Russians or Americans about their experiences in Afghanistan if you want to know how difficult it is to exert centralized governmental power over a mountainous region.

You have to understand that weak government/challenging geography mix of Haiti to understand just why the death toll from yesterday's earthquake will reach into the hundreds of thousands. It is an absolute nightmare down there right now. Bob Poff, the director of the Salvation Army in Haiti, broke down crying while giving an interview to





Trying times: A building is up in smoke as aid slowly trickled in earlier this year. Photo: Marcello Casal Jr/Wikipedia

Tamron Hall on MSNBC.

People on television are emphasizing how “poor” Haitians are. Yes, yes, yes. Extreme poverty, dollar a day, Sally Struthers, we get that. But as we saw with Katrina, in these cases poverty is only a contributing factor. Total failure of government, that is also essential to turn a natural disaster into an epidemic of death. Twitterers are saying that every single hospital in Port-au-Prince is destroyed or abandoned. Every. Single. One. That's not “natural.” That can only happen when you don't zone for enough hospitals outside of danger areas. It happens when your infrastructure doesn't have enough fallback options for people to be able to navigate to work in the middle of chaos. It happens when there are not enough trained medical professionals for your dense urban population in the first place.

Right now, literally as I type this, there are planes in Miami with food, water and relief workers sitting on the ground. Miraculously, the airport relatively survived the earthquake. So why are the planes on the ground in Miami instead of in the air on the way to Haiti? Because there's nobody in Haiti at the airport to operate the air traffic control towers! Again, that's not natural, that's government baby.

And I'm not slamming the Haitian government or René Préal's administration. This isn't a “Brownie, you're doing a heckuva job” situation, incompetence and corruption have not reared their heads (yet). I'm saying

that the Haitian government doesn't have the institutional capacity to adequately prepare for situations like this. The ability for governments to react under stress to mitigate damage and death is something that westerners tend to take for granted.

In Haiti, and countries in similar situations, often the only authority that is capable of responding to a crisis like this is the military.

And that is not a good thing. In Haiti right now, reports indicate that the military is the only functioning authority. That shouldn't surprise anybody. We've seen the picture of the cracked president palace, but the parliament building was also swallowed up by the Earth. And a prison. That's right; some reports say that as many as 4,000 prisoners escaped when the prison collapsed. Now, this is Haiti, I'm not going to assume that every one of those people is dangerous felons. I suspect that some of those escaped prisoners were in jail for BS “crimes.” But some of those people needed to be in jail. Twitterers are saying that

“...in these cases poverty is only a contributing factor.”

that the looting has already started.

Enter the military. These disasters can be golden opportunities for warlords who would-be dictators. Westerners sometimes fail to realize that despots often have the support of poor people in their countries. It's always bourgeois middle-class types that clamour for “democracy” and “liberty” and other soft concerns they teach in liberal arts colleges. Poor people want to eat. Poor people want to drink. Poor people want somebody, anybody, to help them lift the concrete slab off of their family matter. Children are literally trying to dig out their parents from collapsed homes. Charismatic generals can exploit these kind of tragic situations to further their political goals.

Of course, people on the ground can't even worry about that right now.

You want to know what's going in Haiti. It's going to rain tonight. That just isn't fair.

### About Me

*My first name is pronounced like Eliot without the “ot,” my last name is pronounced like the Crystal I don't have the “M”oney to afford. I'm an editor of **Above the Law**, a legal website that covers all of the gossip and business of the legal profession. Prior to that, I wrote about politics. I used to be a lawyer, but I quit that profession in lieu of stripping naked and lighting myself on fire. I received a degree in Government from Harvard University because I enjoy pain and a J.D. from Harvard Law School because I dislike change. I'm also a Met fan - pain + born in Queens.*

*I'm African-American thanks to my maternal grandmother - which means there is one word I can use that white people can't. Mwahaha! My father is from Haiti and my wife is from Zimbabwe, but outside of the northeast corridor I turn into a snivelling idiot. My maternal grandfather is from China, so I can make fun of Chinese-Americans ¼ of the time. It'd be great to go a whole year without embarrassing my mother, as Julia might say “Ye Gods can that woman wait.”*



# Opportunities

## News youth can use

### BBC/British Council International Playwriting Competition

The biennial [click International Radio Playwriting Competition](#) is run by the BBC World Service and the British Council and is now in its twenty second year.

It is a competition for anyone resident outside Britain, to write a 60-minute radio drama for up to six characters.

There are two categories: one for writers with English as their first language and one for writers with English as their second language.

The two winners will come to London and see their play made into a full radio production, which will then be broadcast on the BBC World Service. They will also each receive a £2,500 prize and there are also prizes for the runners-up.

The play must be in English, unpublished and must not have been previously produced in any medium. Whether you're experienced, new, or somewhere in between, we want to hear from you.

Just check the Rules and How to Enter sections to find out more about sending us your play.

[http://www.bbc.co.uk/worldservice/arts/2010/10/100728\\_playcomp\\_what\\_its\\_about.shtml](http://www.bbc.co.uk/worldservice/arts/2010/10/100728_playcomp_what_its_about.shtml)

### African Performance 2011: Playwriting competition

**BBC African Performance is an annual season of unique radio drama, which has now entered its fifth decade and has been designed to encourage new African writing.**

In the past decade, African Performance has continued to reveal themes that reflect the concerns of the continent.

The plight of child soldiers, mob justice, people trafficking and prostitution, football fanaticism, internet dating and science fiction - these are just a few of the themes that have emerged from our competition in recent years.

If you feel that you can authentically touch the lives of Africans with your writing - why not submit your script for a radio play.

Please read the rules and follow the steps on how to enter below.

#### **How to enter African Performance 2011**

The play must be 30 minutes long when read aloud and must have no more than six main characters.

Before entering the BBC African Performance playwriting competition [click please read the rules](#) of the competition carefully.

This competition opens on 1 November 2010 and all plays must reach us in London by 2400 GMT on Saturday 15 January 2011.

You can send your play along with an entry form either by **email** attachment as a word document to [african.performance@bbc.co.uk](mailto:african.performance@bbc.co.uk).

Or you can **post** your play to:

**BBC African Performance**

**P.O. Box 76**

**Bush House**

**London**

**UK**



Africa Youth Human Rights Network

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